

THE DALLAS EXPRESS

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NOTICE TO THE PUBLIC:

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HAVE FAITH.

Today in Texas there is crying need for all men as never before to have faith in God; to live true to the church; to believe that "somehow good will be the final goal of ill."

For three weeks the evil natures of men have rent themselves and the civilization of which American boast has been mocked. Each new day has brought tidings of new atrocities until our souls are sick and our very beings cry out for relief.

But where is it to be found? Certainly not in losing our grips upon the fundamentals of Christ's own teachings and a lapse into trains of thought no less barbarous than the practices which we condemn.

Gold must be tried by fire. Every race or nation which has built itself into a place of power and of usefulness has seen just such days as we now witness. "God is Good." His mercy is everlasting and His Truth will endure through all generations. The fundamentals upon which America is builded are sound to their very core. We, who claim allegiance to her flag may well believe this in very truth. These principles will eventually assert themselves. They will triumph. They will win.

Nor is our confidence that this is so founded in any characteristic of subservience or gravitation toward the feeling of "letting well enough alone." Right is right just as God is God and we only believe that these days, when evil seems to hold undisputed sway, will pass and the better natures of men will express themselves.

In Texas as in the whole Southland there are evidences of changed feeling on the part of leaders of thought. These feelings are slowly becoming actions and without doubt, the times which we see are only evidences of the inward struggle between the forces of good and evil among our neighbors.

We want to see right overcome? It will. But we can help best by refusing to allow any but the purest and most nearly Christian feelings to characterize us.

Let us never forget that God is not dead; that somehow peace will follow confusion; that right will prevail. Texas will be no exception to this rule.

DEFAMING THE FLAG.

A news dispatch of a few days ago told of a case supposed to be pending against a man who during the burning of the body of the Negro killed in Waco, last week appeared on the scene carrying an American flag. He is charged with defaming it. No comment was made and no intention was alleged as far as he was concerned. The facts were only briefly stated.

We heartily agree that the flag was defamed. It cannot be definitely said that there were any circumstances concerned. The facts were only briefly stated. which would warrant a presumption that its bearer had the hope that its appearance would have a sobering effect upon the participants in that awful affair but such a thing could have been hoped for. Certainly it could not be impossible for some person from among the 5000 who were present there to have been urged by the hideousness of the proceedings to have hoped that by some means the minds of the members of that mob might have been turned, if only for a moment, to thoughts of the underlying principle upon which our great government is founded; to realize that America, whose flag floats in a thousand foreign fields and is in all of them respected and honored, is "the home of the brave and free" and that savagery and the impulses of the jungle should not be the ruling forces in the lives of her people. The occasion itself defamed the flag. It should not have been evident upon that scene.

And thinking thus, we are forced into a train of thought which has doubtless thrust itself upon all who think conscientiously of their country, who are anxious for its future and concerned about its welfare. Should America as a nation, or any state in America as a part of the nation, or any city as a part of any state in that nation, in any way, give its consent to the constant repetition of any acts by any portions of its citizenry, on the scene of which the flag of the nation, with all of the splendor and the glory of which it is emblematic, could not be seen? Are not such acts themselves defamatory?

America now stands, by right of superior accomplishment in things international and domestic, as the greatest nation in the world. Beginning as an experiment in democracy she has grown steadily to the extent that all men now realize that her past proves that men can intelligently govern themselves. This record however is the result of the application of the fathers and builders of this country to the fundamentals of national excellence chief among which was adherence to law and regularly constituted authority.

From this principle they never swerved. And now we enjoy a respect for our government and our flag built upon the excellence which heretofore has marked America and her citizens in all their dealings.

Can such a record be kept spotless and unblemished by constantly repeated and ever increasing instances of savagery on the part of large parts of the American citizenry? Can respect for the flag itself be as genuine and as widely disseminated if the public mind is attuned to practices which in themselves defame it?

Questions such as these must occur to all who love the flag truly and who are earnest in their pleas for the maintenance of its sanctity.

As long as society has existed it has had to cope with perverted and degenerate individuals. Its machinery for their suppression and control is well regulated and has back of it the sanction of hundreds of years of proven worth. Why should this machinery now be discarded and replaced, as seems likely, by a method which renders equally blamable with the accused degenerate, those whose hands put it in operation?

Whether it be now realized or not, the future of our now glorious country is bound up in the question of whether the institutions for which our flag has always been the symbol, shall continue to exist, or whether, by acts defamatory of its sanctity, a sentiment shall be broadcasted among the citizens who claim allegiance to it, which shall work surely for the abolition of these institutions.

We believe that right will eventually triumph. Our faith in the final victory of the just and the good in America is as deeply rooted as our trust in an all-wise God. But we do think deeply in the things which we now see and we are anxious not so much for ourselves as for our country which we have always loved better than ourselves.

SOMETHING TO THINK ABOUT.

Commencement time is again at hand. Again are hundreds of young Negro men and women being ushered out into the world, well prepared, specially trained, full of hope and ambition with too few opportunities open to them of pursuing their chosen lines. What is to become of them? Who will be finally declared blamable for their failure to "make good"? Who finally will lose as a result of their having no means of using their training and their talents?

Most assuredly they themselves cannot be justly blamed for their lack of opportunity. Nor can the blame be totally laid at the door of a civilization which always has and still is giving to their parents and to their race at large ample opportunity to work and save. And, just as surely, their race will be the heaviest loser if the press of circumstance forces them into lines of endeavor more productive of immediate remuneration though less likely to result in permanent contribution to society from them.

What will we do about it? Shall we continue aloofly to point to our few individually successful men and tell them to do likewise? Shall we continue, in the face of the fact that we all realize our need of more institutions which shall confine our money to channels productive of more lasting good to ourselves, to fail to pool our efforts and follow the dictates of those whose



GROWING TENDENCY OF MOB LAW.

The growing tendency of mob law is indeed a sad commentary on our civilization. Governor Neff indulged in no undue severity in so characterizing it. Nor will there be many to dissent from his opinion that "the mob spirit that has so frequently late evidenced itself in Texas is indeed regrettable" but if the observations of the Governor seem to some to be more platonic than should be the emotions which mob crimes excite, that is not to be regarded indicative of a lack of horror nor of understanding of the dangers which come to them but rather a sense of the futility of trying to phrase any denunciation that will either restrain the mob impulse or awaken an arresting public sentiment. Denunciation, expostulation and argument designed to show that the mob spirit is not to be tolerated without steadily enlarging its jurisdiction have been proved to be impotent. These have been tried earnestly ad long, and as Governor Neff says, mob law is a "growing tendency." That proves the futility of phrases, and no doubt it was a sense of that futility that tempered the Governor's observations.

However, The News is not so nearly in agreement with him as to what may be done in the way of legislation "to break up mobocracy" in this State. The Governor says he knows of nothing that would be so effective as the enactment of a law "providing for the trials outside the county where the offense was perpetrated." If that were the most that could be done, it is doubtful if it were worth while to attempt anything. The sentiment which, without approving, tolerates lynching, is so well diffused throughout the State that the chance of convicting the members of a mob would not be measurably increased by moving the case out of one county into another.

There are other measures, two at least, which would promise more, The News believes. One is to penalize the county in which the lynching occurs; or, in other words, put the principle of the defunct Dyer Bill into a state enactment. The other is to put upon the Sheriff the burden of providing that a lynching had not been due to any default or culpable negligence of his, and to make his dismissal follow automatically a failure to give such proof to the satisfaction, not of a jury of his constituents, but to some one of the higher courts.

There may be some constitutional objections to these proposals. In case there are, a constitutional amendment enabling the Legislature to enact such laws, ought to be submitted. If the treatment seems drastic—and it does not seem so to The News—the answer is that only drastic treatment can give any promise of accomplishing what is desired by Governor Neff and the rest of us who are sensible of the disgrace and the danger that are brought upon us by the "growing tendency of mob law." Maybe the promise of such legislation would not be fulfilled; no one would guarantee it. But there can be no doubt, it seems to The News, that it would be more effective than "a law providing for the trial of mobs outside the county where the offense was committed."

—Dallas News.

OUR DAILY BREAD.

While the black people are raving over the Ku Klux Klan, the Haitian situation and the prolongation of the Lynch Law, the white man shrewdly ignores these issues and skillfully profits from the labor of the black man and exploits him to his heart's content. The American black man without a doubt is the most exploited citizen in the sweep of this Solar System.

He works for less money, puts in longer hours, receives less pay than any other group in the Federation of States. He, after receiving his meagre pittance, is systematically robbed of the most part. He pays more to live and less for his money than any other American citizen and the appalling feature is that he does not realize how he is duped, cheated and deceived.

If the black race were to be returned an equitable interest in the money that is filched from them each month, they would be able to put out many of the syndicates and systems that have grown fat off their stupidity and ignorance.

Our Jewish friends have been facetious salesmen for the last six thousand years. They not only know how to buy low, but they know how to sell high, and so extraordinary mentality is needed to understand why they infest the black peoples districts. The black people have been so gullible to the arts and wiles of the crafty Jewish Merchants and salesmen that taking their money is like pilfering candy away from a baby.

Wherever the black people can be found in America, regardless of whether it be in the distant West or the extreme East, if in the highest point North or in the foremost point South, wherever the black people are their commercial shadow, the Jew, will be found, and not even the lesson taught by experience has weaned the black people from these exploiters, who have bled them white and rode away in high-powered machines to lay back in the beds of luxury and gloat gleefully over the easy marks.

If some lessons were taught to black people on buying, selling, bartering and trading, in less time were spent on hymn singing and dour-eyed moaning over the devil dogs, surely their cleverly contrived robbery of black people would be brought to an impromptu halt.

The black people live in neighborhoods where the cheapest merchandise is dispensed at the highest prices. The foodstuffs that they pay first-class prices for are as a rule what is known as "seconds." Not only the Jewish people thrive from this practice but Gentiles who mercilessly grind human flesh through their money-making machines reap full harvests. It is desired that the black people be awakened to the fact that they are being robbed by day-light burglars who use short weights and measures and palm off rotten food and inferior commodities.

It is not a problem to be worked by mathematicians nor scientists, but the average person can see through the scheme which has caused their fellowmen to grow poor, while the dealers in their immediate neighborhoods grow richer. We hear every day in Chicago of ex-butchers and storekeepers controlling millions of dollars and delving back a few years into their histories would disclose the fact that they got their footholds in the "black belt."

Here is real work for the business leagues to accomplish. Here is a task for the church to perform. Teach us how to buy our daily bread and how to bargain for the roof over our heads and the raiment which covers our bodies.

Chicago Whip.

THE LAW OF LOVE.

If we should seek for the warm current that counteracted the icy waters of after slave-days we would find doubtless that it was due to the love and devotion displayed by those in bondage toward those who bound them. Both during the war and afterward, an heroic devotion was the offering of the lowly Negro—ever has he loved—bringing to even the most unreflected mind, a vision of the Christ.

In bygone days, Cave Dwellers contended by night of arm for daily needs. Since then men have grown in vision, and interpret life more from the light of the heart. While still men do resort to force to carry out their measures, yet it is done with the full consciousness that this way is neither ideal or best, however expedient it may seem, and the loftiest minds are coincident that the future years will straighten out the tangle of men's intercourse, ushering in the reign of love.

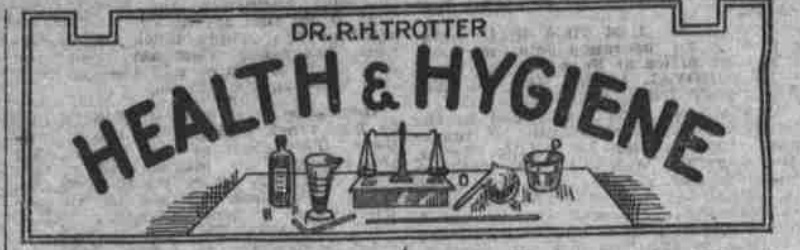
We are enmeshed within the fabric of a civilization, not perfect, but in process of unknitting itself. We have, in a way, acquiesced in the position training fits them for leadership?

The proposition is squarely up to us. Without business houses, mercantile establishments, banks, etc., operated according to modern methods we shall always be beggars and our future destinies will always be controlled by those who furnish our financial support.

There is not a state in our nation where ventures owned by us and efficiently operated cannot succeed. There is not a city in which there is not enough idle Negro capital to put into operation business ventures which could furnish gainful employment to our trained young people, increase the financial well being of stockholders and become a thing of pride to the race at large.

Why do we wait? Why waiting, do we bemoan our unfortunate lot and claim that we of all men are most miserable? We possess the solution to at least one of our greatest difficulties. Why should we continue to beg when we can do otherwise?

Let us think in terms of the future of our trained young people, at least to the extent of trying to give them opportunity to use the training which they receive. Our failure now is our own fault.



NERVOUS DYSPEPSIA.

This is a functional disorder of the stomach, usually characterized by regular and sometimes irregular recurring attacks of gastric disturbance followed by almost complete freedom from symptoms. Most of these occur in highly emotional hysterical persons under such exciting conditions as great anxiety, violent passion, disipation, social excess, mental over-exertion in business life, grievances and any startling news or excitement. This condition is most commonly met with in healthy looking, ruddy checked adults but it may occur in weak and pale faced persons. People who live among luxurious surroundings suffer most. It is more common in females than males and it is highly probable that a nervous temperament operates as an underlying cause for an exacerbation of nervous dyspepsia, symptoms of this disease may be seen immediately after the exciting cause. There are times when the appetite is entirely absent and others when the appetite is voracious. After meals the patient usually suffers with a distressing sense of oppression over the region of the stomach, there may be heart burn, belching of foul gas, and an occasional regurgitation of the acid liquid or solid contents of the stomach. Vomiting occurs quite frequently and is not influenced by the character of the food or the time of eating.

In most cases of this disease the general health is not noticeably impaired but in those who are subject to complete loss of appetite, frequent vomiting, constipation, the general nutrition suffers considerably. In cases where the cause is removable and there is an absence of inherited predispositions, complete recovery may take place. However, there is always a tendency to recurrence, even after decided improvement has been obtained. Regardless of the cause of this disease, all treatment should be directed toward the removal of such causes. If the cause is an error of diet, this should be corrected (strictly) then the nervous system needs special attention. Change the manner of living and change from old surroundings to new; a change from city to country air, preferably maintain air or sea air, together with the proper medical treatment under the direction of some trained physician will do much to cure this disease.

Free Tubercular Clinic at the Morgan-Trotter Sanitarium, every Monday and Friday from 2 to 3 p. m., 1037 Holl street.

BOOK CHAT.

By MARY WHITE OVINGTON, Chairman of the Board of Directors of the National Association for the Advancement of Colored People.

"HARLEM SHADOWS." By Claude McKay, published by Harcourt, Brace and Co., Price \$1.35. Postage 10c Extra.

Claude McKay was born in the West Indies and had attained to some distinction there, before he came to the United States. He had written excellent songs in a Jamaican dialect, songs full of a love for the simple peasant folk and a longing for their civil liberty, he had helped the street car men on strike, he had received the medal of the Institute of Arts and Sciences. And then he came to New York and through the songs of New York as a city which he hates; we, who love it, can rest content that he stays with us. Hate is next to love and far better than indifference.

"Harlem Shadows" centres about New York, but to the poet's heart again and again comes the call of the Tropics. It is Easter Sunday and he thinks:

"Far from this foreign Easter damp and chilly
My soul steals to a pear-shaped plot of ground
Where gleamed the blue-tinted Easter Lily
Soft-scented in the air for yards around."

He stops at a shop window and

"Bananas ripe and green, and ginger-root,
Coco in pods and alligator pears,
And tangerines and mangoes and grape-fruit—
Recall the laden fruit-trees of home
And the mystical blue shadows that go
into the subway, the city's great, faint
giant gut where the gray 'train
rushing bears the weary wind' and to him the wind is captive, moaning
for fields and seas:

"Seas cooling warm where native schooners drift
Through sleepy waters, while gulls
Waiting for windy waves the keels to lift
Lightly among the islands of the deep."
The swallows fly North up from the Spanish main and he questions them. They have seen the children scampering out of school:

"Do they still stop beneath the giant tree
To gather locusts in their childish greed,
And chuckle when they break the pods to see
The golden powder clustered round the seed?"

Wearily he turns to the South as the land of waking dreams.

"There by the banks of blue and silver streams
Grass-sheltered crickets chirp incessant song
Gay-colored lizards lope all through the day
Their tongues outstretched for careless little flies,
Look upward laughing at the smiling skies."

When night comes he thinks of the "dainty Spanish needle" the yellow and white flower "shaded by the spreading mango." And in the New York dawn of groaning cars and running milk carts, of dark figures shuffling sady to work, he calls up his island of the sea.

"Where the cocks are crowing, crowing,
And the hens are crackling in the rose-apple tree."

But America has a grip upon Claude McKay. He tells us so in a wonderful sonnet.

"Although she feeds me bread of bitterness,
And sinks into my throat her tiger's look,
Stealing my breath of life, I will
that fate has forced upon us. We are rational beings, capable of analyzing and selecting his and that, which ever may be best suited to our need in the light of this advantage, should we not gather around our hearts that armour best adapted to our need? And what is our need? The power of self preservation. And from the light of the past what is the strong power that we may command? Love. Nothing less than the spirit of the Galilean will sustain us in so tempestuous a storm of bitterness.

"What will hate do? Is it constructive? Shall we follow the mad gyrations of the frenzied mobs that swept with unreason against us? Shall we forget Lincoln, his unreasoning love for us, and all the silent dead who died for us through this idea. Do not misunderstand me. I do not counsel cowardice. Love were never worth the sacrifice of honor, but I say love, love through it all, for God is love.

S. W. Christian Advocate.

WHAT FIFTY YEARS HAVE DONE.

Whatever makes the negro a better and a more valuable citizen, should in the long run improve his relations with his white neighbors. The record of a half century's progress, as revealed in the recently issued Negro Year Book, ought to help advance his standing.

Fifty years ago the negro operated some 20,000 farms; to-day he operates a million, covering 20,000,000 of acres of land, an area almost equal to that of the New England States. The number of negro homes has risen to 650,000; that of churches to 45,000. Business enterprises have increased from 2,100 to 60,000. The percentage of literacy has climbed from 10 to 80. Colored teachers have grown in numbers from the 600 of fifty years ago to 4,300. Voluntary contributions to colored churches have increased from \$20,000 yearly to \$2,700,000.

What these figures illustrate is the general forward movement of a race free for less than sixty years to improve itself. In addition to what he has done for himself, the negro has made no small contribution to the economic wealth of the country, particularly of the South. The South has at least partly repaid the contribution by taxing itself heavily for negro education, and by steadily increasing appropriations not only for education among negroes, but for health work, and for the assistance of other agencies, looking to the up lift of the race.

As was pointed out in an address at Hampton Institute not long ago by Anson Phelps Stokes, it is not alone that the race as a whole has moved very definitely toward it has produced men of letters in that period, educators and physicians, financiers and women leaders.

N. Y. Sun.